

THE
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SUNDAY SCHOOL MAGAZINE.

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ORIGIN OF SUNDAY SCHOOLS.

Doubts are entertained by some persons whether *Robert Raikes* is entitled to the honour which has been conferred on him as the *founder* of sunday schools. We hope to be put in possession of some papers, which have been promised, relating to this question; for it cannot be a matter of no importance to "render unto Cæsar the things that are Cæsar's," though it should relate merely to what concerns the memory of departed benefactors of mankind.

In our number for January we gave a sketch of the life and character of *Raikes*, whose portrait accompanies this number, and we shall transcribe a few letters and documents relating to his first efforts in promoting sunday schools, for the purpose of showing their origin, according to the generally received opinion that he was indeed the real founder of these inestimable institutions. We shall be greatly aided in our design by the labours of our friend the secretary of the London Sunday School Union, who has sent us a proof of his "sketch of the life of Robert Raikes, Esq. and of the history of sunday schools." The first selection we shall make from the papers before us, is

from the work just referred to. The author says:—

We are enabled to state from a memorandum in Mr. Raikes' own handwriting, that his first sunday school was established at the close of the year 1781, or the beginning of 1782.

In the *Gloucester Journal* of Nov. 3, 1783, Mr. Raikes inserted the following paragraph :

"Some of the Clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing sunday schools for rendering the Lord's day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the sabbath, than all the week besides: this in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt to read, are taught the catechism, and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes, where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proofs that those persons are

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mistaken, who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble."

This notice of sunday schools was copied into the London papers, in consequence of which numerous applications were addressed to Mr. Raikes. Among the rest, Colonel Townley, a gentleman of Lancashire, seeing this anonymous paragraph, wrote to the mayor of Gloucester to request further information on the subject. The following letter was written as a reply to him, by Mr. Raikes:

"*Gloucester, Nov. 25, (1783.)*

"SIR,—My friend, the mayor, has just communicated to me the letter which you have honoured him with, inquiring into the nature of the sunday schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah! Sir, said the woman to whom I was speaking, could you take a view of this part of the town on a sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman*, said she, minister of our parish, who has put some of them to school; but upon the sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

* Rev. Thomas Stock.

"This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the sabbath. I then inquired of the woman, if there were any decent well-disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the sunday, whom they were to instruct in reading, and in the church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, Sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven upon sundays, compared to what it used to be. The numbers who have learned to read and say their catechism are so great that I am astonished at it. Upon the sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered, with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have in great numbers taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service

they all come round me to make their bow, and if any animosities have arisen, to make their complaint. The great principle I inculcate, is, to be kind and good natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them: and some friends of mine, subscribers to the society for promoting christian knowledge, sometimes make me a present of a parcel of Bibles, Testaments, &c. which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up sunday schools in other parts of the city, and now a whole parish has taken up the object, so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the sabbath are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often too, the satisfaction of receiving thanks from parents for the reformation they perceive in their children. Often have I given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through

Gloucester, I shall be happy to pay my respects to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest.

"With regard to the rules adopted, I only require that they come to the school on sunday as clean as possible. Many were at first deterred because they wanted decent clothing, but I could not undertake to supply this defect. I argue, therefore, if you can loiter about, without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good in that garb. I reject none on that footing. All that I require, are clean hands, clean face, and the hair combed; if you have no clean shirt, come in that which you have on. The want of decent apparel, at first, kept great numbers at a distance, but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand that these children are from 6 years old to 12 or 14. Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notices of duty, and practical habits of order and decorum, at an early age. But whither am I running? I am ashamed to see how much I have trespassed on your patience, but I thought the most complete idea of sunday schools, was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind had they happened to have been called forth, as they were suggested to me.

"I have no doubt that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, that we are to do nothing on the sab-

bath-day which may be deemed labour, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I aim at as my favourite object. Our Saviour takes particular pains to manifest, that whatever tended to promote the health and happiness of our fellow-creatures, were sacrifices peculiarly acceptable on that day.

"I do not think I have written so long a letter for some years. But you will excuse me; my heart is warm in the cause. I think this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism, which tyrannical passions, and vicious inclinations, exercise over them, and they will find that true liberty and national welfare are more essentially promoted, than by any reform in parliament.

"As often as I have attempted to conclude some new idea has arisen. This is strange, as I am writing to a person whom I never have, and perhaps never may see; but I have felt that we think alike; I shall therefore only add my ardent wishes, that your views of promoting the happiness of society may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced.

"I have the honour to be, Sir,
"Yours, &c.—ROBERT RAIKES."

This letter was published in the Gentleman's Magazine for 1784 [Vol. 54, page 410,] at Colonel Townley's request, and thus the subject of sunday schools, was diffused through Great Britain.

Joseph Lancaster states, in referring to an interview he had with Mr. Raikes:

I was naturally desirous of gaining information and instruction from a venerable man of seventy-two, who had, in a series of years, superintended the education of 3000 poor children; who had been actively engaged in visiting both the city and

county prisons, whereby he had gained an ample opportunity of knowing if any of the scholars were brought in as prisoners; and who, on appealing to his memory, which, although at an advanced age, is strong and lively, could answer—none!

Mr. Lancaster adds, that when Mr. Raikes was first revolving the subject of sunday schools in his mind, the word TRY was so powerfully impressed on his mind, as to decide him at once to action, and he remarked to Mr. L.—“*I can never pass by the spot where the word TRY came so powerfully into my mind, without lifting up my hands and heart to heaven, in gratitude to God, for having put such a thought into my heart.*”

The following fact is adduced by Mr. Lancaster, to show the kind, condescending, and judicious conduct of Mr. Raikes, in his visits to the poor:

He was frequentl in the habit of visiting the parents and children at their own houses. He called on a poor woman one day, and found a very refractory girl crying and sulking. Her mother complained that correction was of no avail, obstinacy marked her conduct, and it was very bad. After asking the parent's leave, he began to talk seriously to the girl, and concluded by telling her that as the first step towards amendment, she must kneel down and ask her mother's pardon. The girl continued sulky. “Well then,” says he, “if you have no regard for yourself, I have much regard for you. You will be ruined and lost if you do not begin to be a good girl; and if you will not humble yourself, I must humble myself, and make a beginning for you:” with that he kneels down on the ground before the child's mother, and puts his hands together with all the ceremony of a juvenile offender—“Pray forgive, &c.” No sooner did the stubborn girl see him on his knees, on her account, than her pride was overcome at once, and tenderness followed; she burst into tears, and, directly on her knees, earnestly entreated forgiveness: she never occasioned any trouble afterwards.

The schools increased not only in

Mr. Raikes' neighbourhood, but the plan was adopted in several manufacturing towns in Yorkshire. In Leeds 1800 children were speedily collected.

In the year 1785 William Fox, Esq. a merchant of London, being anxious for the education of the poor, endeavoured to excite the public attention to the subject, and corresponded with Mr. Raikes on the subject, and by their efforts, aided by Jonas Hanway, Esq. several meetings were assembled, which resulted in the formation of a "society for the establishment and support of sunday schools throughout Great Britain." On the 7th of September 1785, the committee issued a circular setting forth the object and plans of the new society, and in April following, the Dean of Lincoln brought the subject before the public, by the publication of his charge to the Archdeaconry of Nottingham. From this charge we make the following extract:

The measure, which appears to me to possess this invaluable antidote to the poisonous manners of this depraved age, is the establishment of sunday schools. The power and efficacy of these institutions reach to such extent of situation, and of numbers, as no other mode of improvement can possibly equal. Having anxiously watched their infancy, and attended to their progress, I have thought their principles the most unequivocal, and their influence the most extensive, that can be employed in the cause of general reformation.

And in manufacturing establishments, they who profit by the labour of such poor children, will, we trust, universally recompense them with the humane return. Most benevolent examples have already been given, and I am confident that all the proprietors of such manufactories, will, on reflection, consider it as a most solemn and responsible duty, since

the children they employ on the days of labour are thereby deprived of the advantage of every other improvement.

This object, my reverend brethren, I own to you, is nearest my heart in my present communication with you: It is a measure so unequivocal in its principle, so universal in its extent, so providentially pointed out to correct the degeneracy of the present times, that you cannot employ your influence in more humanity to individuals, and more patriotism to your country, than by giving it every assistance and protection in your power.

The first report of the society is dated Jan. 11th, 1786, and states that five schools were opened in or near London, and the amount of subscriptions were upwards of £4,000.

The following letters from the bishops of Salisbury and Landaff, to Henry Thornton, Esq. were read by Samuel Hoare, Esq. at the first annual meeting, January 11th, 1786.

Mengswell House, Dec 22, 1785.

SIR,—The post has just conveyed to me your letter, with its enclosures.

A friend from their commencement to sunday schools, I have established them in every parish where my property lies, and warmly recommended them in my diocese. I have drawn up regulations for their management, and had a spelling book compiled under my direction for their use. From the experience I have already had of the benefits arising from these institutions to good order, morals, and religion among the lower ranks of people, I feel the most earnest satisfaction at the prospect of their becoming general.

I am, Sir, with much regard,
Your most obedient humble servant,
S. SARUM.

Cambridge, Dec. 20, 1785.

SIR,—Allow me to return thanks to the committee appointed by the society for the establishment of sunday schools, for the communication of their plan. I have long thought favourably of the institution of sun-

day schools, and that experience alone would be the sure test of their utility: yet I have ventured to take some steps towards introducing them into the large towns of my diocese. I pray God to prosper the undertaking which you have so benevolently set on foot.

I am Sir,
Your obliged servant,
R. LANDAFF.

In October of the same year Mr. Raikes addressed a letter to the society, in which he gives an account of the celebration of the anniversary of the schools in Painswick, which was published in our second volume, page 370.

The following letter of the poet Cowper, will show his expectations as to sunday schools. It is dated Olney, September 24, 1785, and was addressed to the Rev. John Newton:

Mr. Scott* called upon us yesterday: he is much inclined to set up a sunday school, if he can raise a fund for that purpose. Mr. Jones has had one some time at Clifton, and Mr. Unwin writes me word that he has been thinking of nothing else day and night for a fortnight. It is a wholesome measure that seems to bid fair to be pretty generally adopted, and for the good effects that it promises, deserves well to be so. I know not indeed, while the spread of the gospel continues so limited as it is, how a reformation of manners in the lower class of mankind can be brought to pass, or by what other means the utter abolition of all principle among them, moral and religious, can be prevented. Heathenish parents can only bring up heathenish children, an assertion nowhere oftener, or more clearly illustrated than at Olney, where children of seven years of age infest the streets every evening with curses and with songs, to which it would be unseemly to give their proper epithet. Such urchins as these could not be so diabolically accomplished unless by the connivance of their parents. It is well

indeed, if, in some instances, their parents be not their instructors. Judging by their proficiency, one can hardly suppose any other. It is, therefore, doubtless an act of the greatest charity to snatch them out of such hands before the inveteracy of the evil shall have made it desperate.

From the life of Bishop Porteus we learn that he early became the friend and patron of sunday schools, and promoted their establishment in the extensive diocese of Chester, of which he was the bishop about the period of our narrative.

The following extract of a letter of the Rev. John Wesley, written in his 84th year to the Rev. Richard Rodda, Chester, will show the opinion of the venerable Founder of Methodism, in favour of sunday schools.

London, June 17th, 1787.

MY DEAR BROTHER,

I am glad you have taken in hand that blessed work of setting up sunday schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder satan has not yet sent out some able champion against them.

From the year 1785 and 1786, sunday schools were established in a great many districts throughout England, and were found eminently useful wherever they were properly conducted. The great impediment to their prosperity was the expense of hiring teachers. It appears, that from 1786 to 1800, the sunday school society alone paid upwards of £17000 to hired teachers. At Stockport, in 1784, the teachers were paid one shilling and sixpence every sunday for their services; but, by degrees, gratuitous teachers arose, so that in 1794, out of nearly thirty teachers, six only were hired, the rest "voluntarily put themselves under the direction of the

* The celebrated commentator on the Bible.

visitors as regular teachers." The beneficial effects of employing gratuitous teachers were soon apparent, and from the time they offered their services, the number of scholars and teachers, and the amount of the subscriptions regularly increased. In a few years hired teachers were wholly relinquished in the Stockport school.

We are not able to state who were the first gratuitous teachers who devoted their services to sunday schools, or what place has the honour of originating this material improvement in the system. We rather imagine that when sunday schools attracted the attention of those true Christians who possessed active benevolence, that they spontaneously offered their gratuitous labours from love to Christ, and to the young; probably, such individuals were so numerous, that it would at present be impossible to say what person first set the example of gratuitous teaching; could he be discovered, we should place him in the next rank to the immortal Raikes, because, an imitation of his example had led to the present flourishing state of these institutions, and is the surest pledge of their purity and perpetuity.

Mr. Fox had communicated to Mr. Raikes a pleasing and exhilarating account of the first Anniversary of the sunday school at Colchester, at which he was present. After describing the scene, Mr. F. says:—

Not a single occurrence interposed to embitter or in the least interrupt the pleasures of the day; all was harmony, peace, and love; for however divided in political sentiments, or separated from each other by diversity of religious opinions, in this important undertaking, wherein the glory of God and the good of mankind are so intimately concerned, the most perfect unanimity has, from its

commencement, constantly prevailed. How worthy of imitation is this example! Should it be universally followed, and should that spirit of bigotry, which disgraced former times, and in some instances prevents improvement in the present, be proscribed from the breasts of all, as it is from the wise and good, we might expect to see, not only 234,000 poor children (which the sunday schools in England are now calculated to contain) emerging from ignorance and rescuing from vice, but such an extension of the institution, as could not fail, under the Divine blessing, to produce *universal* good to the poor, and security to the rich.

The following is a copy of the reply Mr. Raikes sent to Mr. Fox, dated July 12, 1787; and we give it with a view of illustrating the excellent spirit of that good man.

DEAR SIR,—I regret that the variety of my business and engagements, when I was last in town, prevented me from devoting an afternoon to the enjoyment of your company.

The loss was mine: for I find few pleasures equal to those, which arise from the conversation of men who are endeavouring to promote the glory of the Creator, and the good of their fellow-creatures.

I consider you, too, with the greater respect, as I believe you were one of the first of my encouragers at the outset of the little plan, I was the humble instrument of suggesting to the world.

I thank you, my good friend, for communicating the pleasing recital from Colchester. What a wide and extensive field of rational enjoyment opens to our view; could we allow the improvement of human nature to become the source of pleasure.

Instead of training horses to the course, and viewing with delight their exertions at Newmarket, let our men of fortune turn their eyes to an exhibition like that at Colchester. Impart to them a small portion of that solid enjoyment, which a mind like yours must receive from the glorious sight. Children, more neglected than the beasts of the field, now taught to relish the comfort of decency, and good order, and to know that their own

happiness greatly depends on promoting the happiness of others. When the community begins to reap the benefit of these principles, let us hope that this nation will manifest to the world the blessed effects of a general diffusion of Christianity. The great reformers of past times have been only removing obstructions in our way. Let us hope that the day is approaching, when "the knowledge of the Lord shall cover the earth, as the waters cover the sea." The number of children admitted into a state of culture in this short period, seems to me little less miraculous than the draught of fishes; and would incline us to think, that the prophecy above quoted is advancing to its completion. Some French gentlemen, members of the Royal Academy at Paris, were with me last week; and were so strongly impressed with the probable effects of this scheme of civilization, that they have taken all the pieces I have printed on this subject, and intend proposing establishments, of a similar nature in some of their parishes in the provinces, by way of experiment. We have seen the rapid progress of Christianity. Dr. Adam Smith, who has so ably written on the Wealth of Nations, says, "No plan has promised to effect a change of manners, with equal ease and simplicity, since the days of the Apostles."

I have sent you my paper of this week, that you may see we are extending toward Wales, with the improvement of a school of Industry.

I have only room to add, that I am,
Dear Sir,

Your sincere friend and Servant,
R. RAIKES.

July 12th, 1787.

P. S.—Send me "the World," in which the Colchester letter appeared.*

The following resolution was adopted at the general meeting of the sunday school society, held July 11th, 1787.

Resolved, unanimously, that in con-

sideration of the zeal and merits of Robert Raikes, Esq. of Gloucester, who may be considered as the original founder, as well as a liberal promoter, of sunday schools, he be admitted an honorary member of this society.

(To be continued.)

FRUITS OF SUNDAY SCHOOLS.

The president of the Teachers' Association, in the course of his address, at the quarterly meeting in February, made the following statement of the number of teachers and scholars who were reported to have made a public profession of religion in this city.

Year.	Tea.	Schol.	S. Prof.	T. Prof.	T.
1818	398	3,848	14	67	81
1819	617	5,227	17	86	103
1820	851	7,087	14	2	16
1821	837	6,764	8	17	25
1822	849	7,908	3	14	17
1823	615	6,387	7	11	18
1824	932	7,953	10	8	18
			—	—	—
			73	205	278

From the above table it will appear, that in 1818, of teachers and scholars there were then two in a hundred, who made a profession of religion, but in 1824, there were only two in one thousand. The president took occasion to remark on the declension of beneficial results from sunday school labours in this city, and inquired into the cause to which this defection is attributable. He also spoke of the motives which should prompt sunday school teachers to the performance of duty, and the encouragement which the Bible offers to persevere in the work, and exhorted his fellow labourers to be more earnest in prayer, and more zealous in effort, that the cause may be revived among us.

* Mr. Fox had published his account of the Colchester Anniversary in the paper called the *World*, June, 1787.

LEBANON AND WHITE HOUSE

*Sunday school society, Hunterdon Co.
New Jersey.*

[Report for 1825.]

We have prepared the following table which exhibits the number of schools &c. under the care of this society.

Schol.	Conductors	M.	Scholrs.	F.	Scholrs.	T.
No. 1.	9		not reported			
2.	3	20	43	63		
3.	9	17	25	42		
4.	11	34	36	70		
5.	6	18	28	46		
6.	4	15	14	29		
7.	4	12	12	24		
8.	6	7	9	16		
9.	7	35	41	76		
10.		suspended,				
11.	5	16	22	38		
12.	10	30	25	55		
	—	—	—	—		
	74	204	255	459		

School No. 1. Two of the teachers of this school have lately made a public profession of religion, and one of the learners, a boy about 10 years of age, has it is believed, passed from death unto life. He received as he states, his first religious impressions on hearing a man pray, who had been notoriously wicked.

School No. 5. The superintendent reports, that at the opening of this school in the spring, there was some opposition made by some of the parents in the vicinity; but that through the Divine blessing, and a faithful and patient discharge of duty on the part of the teachers, it has prospered more than formerly.

School No. 9, was opened May 15th with 19 scholars, and closed Nov. 6th with 71, and has been signally blessed. One of the learners, a little girl, has been called to render in her account to Jesus, the judge, and we trust she was prepared, through his precious grace, to do it with joy.

School No. 12. This school has been remarkably favoured with the smiles of him who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of

God." It commenced with 25 learners, and in a very short time it numbered 55. But in addition to this the Lord has poured out his Spirit upon it. One of the teachers was a member of the church, when the school opened, and since then seven of them have joined the "little flock;" another professes to be anxious for her salvation. The male teachers, all of whom are now professors of religion, promise to be useful, as they are principally young, and are favoured so far with the gift of prayer, as to enable them to conduct praying societies. And the female teachers, who have become pious, unite with other female Christians, and hold private female prayer meetings.

The concert of prayer in behalf of sunday schools, has been attended to by schools No. 1 and 12, and we should be pleased if the others would "go and do likewise." Our pastor takes a lively interest in the welfare of our schools, and visits them as frequently as practicable. The Rev. Mr. H—of B—has given one visit to school No. 12; and the Rev. Mr. O—of Philadelphia preached once after the exercises of No. 3 were closed, to the learners, teachers, parents and others, in the school house in which the school is held. Besides, schools No. 1 and 12 have been visited and addressed several times, by young gentlemen, who are preparing for the ministry.

We reward our children, by giving them tickets, which we redeem in the fall, by premium books. These books which are obtained from the parent society, we hope prove useful to the pupils, and to the families of which they are members; and as our Lord compares his gospel to "seed," and as the children have by committing it to memory, and in other ways had a measure of it sown in their minds, we hope and pray that it may vegetate, and by and by, through the blessing of the Divine Husbandman, bring forth an abundant harvest to his praise and glory. Even so let it be, Lord Jesus, thou condescending friend of little children.

ROBERT DUNN, Secretary.

Lebanon, N. J.

January 16th, 1826.

MICHIGAN.

Extract of a Letter from Michigan Territory, to the Corresponding Secretary, dated at Detroit, January 3, 1826.

You may think it time you heard from me on the state of Sunday schools. Briefly I remark, that in connexion with a few dear brethren, much exertion has been used to aid the cause, but we have been obliged to confine our operation mostly to this city. "Reformation must first begin at home," is a maxim I believe made plain and evident by experience. Our school here, is a union of all denominations, on the Utica plan, and it has occupied nearly all my time to bring forward, and put in successful operation this, perhaps, minor auxiliary in your society; yet it is important as our first and at present only school. Our labours, amid many difficulties, have been successful—our school has increased in numbers, usefulness and interest. Our society, formed last winter, and which I viewed as the first and most important measure, has the last year done but little business, for the deranged state of matters at home left scarce any time to attend to those abroad. My attention has been considerably directed to forming societies and schools in the country; but from its new and unsettled state, little has been effected except the assurance that the next season it will claim early attention, and I think we shall receive many auxiliaries to our union. So that while trifling in appearance will be the exhibit of this year's operations, yet the result will prove that very much has been effected. A vast interest is at stake in our first movements; for if we have, or may succeed in engaging the interest of the people thus early to this work, in the fast ripening state of this country our cause will grow with its growth and strengthen with the strength of this people.

CHURCH MUSIC.—NO. II.

In my former number, my remarks were confined to the brightest periods of Jewish history. While journeying in the wilderness, the Jews had few advantages of cultivation; and they

had probably less refinement of taste, than at any subsequent period. Yet this period, so far as words are concerned, furnishes some of the brightest specimens of sacred minstrelsy. Some of the remarkable incidents of their early history, gave rise to such heaven-born effusions, as are still heard with interest, though presented to us through the medium of a prose translation, and struck with an earthly lyre. Subsequent to the reigns of David and Solomon, when religion had declined, and when iniquity had begun to abound, we hear less of the songs of Zion; and in those days they must have been listened to, by every class of auditors, with decreasing interest. Still they were cultivated and cherished with delight, by the pious heart; and afterwards, in times of captivity, how pathetic was the lamentation, occasioned by their interruption! "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps on the willows in the midst thereof; for there, they that carried us away captive, required of us a song; and they that wasted us, required of us mirth, saying, sing us one of the songs of Zion—*How shall we sing the Lord's song in a strange land?*" Those songs were again publicly heard, in the days of restoration; and though the Jews have since "been scattered and peeled" throughout every kingdom and province of the earth—though they have become a "song of derision," a "proverb and a by-word," yet their ancient progenitors shall be held in perpetual remembrance. The songs of Moses, of David, of Asaph, and of other inspired individuals, shall continue to constitute the basis of Christian psalmody, to the remotest ages of time; and ere long, "the very outcasts of Israel shall be gathered"—"the waste places shall break forth into singing," and their songs shall be heard "from the uttermost parts of the earth."

It is true, that the New Testament contains less on the subject of church music than the Old—but, for this, there are obvious reasons. The Old Testament comprises the rise, progress, and decline of the whole Jewish nation; while the New Testament

details what relates chiefly to the *first founders* of a new dispensation. The first heralds of the cross were not permitted to sit down quietly under their own vines and fig-trees—they had neither temples nor churches, in which to celebrate the praises of the Most High. They were often driven into dens and caverns of the earth. They were afflicted and tormented. *They wandered about in sheep-skins and goat-skins;* and were *stoned and sawn asunder.* If the ancient Jews cultivated music but partially in the wilderness, and, in the days of captivity, hung their harps upon the willows—if that heaven-taught nation could not publicly “sing the Lord’s song in a strange land,” how was this to have been expected from the New Testament saints, whose very Lord and Master “had not on earth where to lay his head?” Yet, as if to prevent us from giving this precedent too extensive an application, they have been careful to add their sanction to the institution, by precepts and by examples. They exhort us to admonish one another in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord. The apostle of the Gentiles tells us, that he will sing with the spirit, and the understanding also; and it was when he and Silas were praying and singing hymns, at midnight, in a prison, that a miracle was wrought for their deliverance. It was an anthem sung by the multitude of the heavenly hosts, that told the glad tidings of a Saviour’s birth. He, himself, that man of sorrows, who was acquainted with grief, joined his disciples in a sacramental hymn, just as that awful hour was approaching, in which he was to make expiation for the sins of a world.

It should be recollectcd, that *skill* and *cultivation*, are relative terms. Such is the progressive nature of the musical art, that what is at one time, or by one class of individuals, thought to be excellent, may, under other circumstances, prove to be indifferent and inaffecte. The first promulgators of Christianity were, in general, illiterate men; and before they were called to be the followers

of their Divine Master, they had moved only in the humblest ranks of society. They must have been destitute of musical refinement; but as they were neither professed teachers, nor public performers of music; and, as their worship was not generally offered in synagogues and temples, their imperfect skill, from any thing that appears to the contrary, was sufficiently adapted to their own condition. And if, in their “troublous times,” they were unable to improve the art by cultivation—the same thing happened to the Jews in their captivity. The cases thus far, were parallel, and the inferences to be deduced from them are the same.

The Old Testament inculcates the necessity of cultivation; and the New Testament tacitly admits this necessity, and adds its sanction to the institution. Not a word is said in the latter, to discountenance music as an art; but on the contrary, the few allusions to the subject, however distant, are in unison with the requirements of the old Testament. We are told, that God is not a God of confusion, but of order. We are exhorted to let every thing be done with decency and in order. The apostle Paul, while alluding to instruments, observes, that there is a necessity of their giving a distinction in the sound, *that it may be known what is piped or harped;* and to illustrate the idea, he adds—“For if the trumpet give an uncertain sound, who shall prepare himself for the battle?” Of a similar import, are some of the symbolical representations of heaven which occur in the book of Revelations. The four and twenty elders had harps and golden vials full of odours, which are the prayers of the saints, in their hands, when they fell down and worshipped; and we are told of a *new song which could not be learned,* except by a certain class of individuals—“the hundred and forty and four thousand, which had been redeemed from the earth.”

But whatever is to be inferred from the mere allusions of Scripture, it is sufficiently evident, that the institution of church music, like that of the Christian sabbath, has undergone no change in its fundamental laws. There

are some things in the art, that should be governed by circumstances, and others, that are obviously of a discretionary character; yet it is evident, that no motives nor considerations of a prudential nature, can ever be found sufficient to justify us in dispensing with the fundamental laws of the institution. For such a dereliction, we have no warrant, we have neither precept, nor example—but every thing to the contrary. The institution requires *the production of legitimate effects*—these are not ordinarily to be obtained without skill—skill is the *offspring of cultivation*—and cultivation becomes more necessary in proportion as the art advances *towards perfection*. If cultivation was ever necessary, it is no less so at the present day; and it cannot be neglected without vital injury to the interests of the institution. Yet this very neglect is chargeable to us—and more than this—we are virtually dispensing with those fundamental requisites which constitute the very basis of musical effects. The ancient schools for cultivation were the *schools of the prophets*; but what are ours? Whom have we usually employed as instructors?—and from what description of society have the great mass of our public performers been taken? The performances of the ancients were, doubtless, distinct and impressive in the enunciation of the words—this they must have been, or else, in the absence of books, the application of words would have been useless. But it is not always easy to trace the words in a modern performance, even while the books that contain them lie open before us. In former times, the words were *carefully adapted* to the tunes in which they were sung, and to the circumstances that attended their performance—now, they are frequently selected with little reference to either, and where an appropriate adaptation is attempted, the circumstance is seldom fully recognized by the performers. The ancient musicians, so far as may be inferred from their history, appear to have been constant in the service, and to have been serious and in good earnest during their performances; but what, in this respect, shall be

said of the moderns? A full disclosure of the truth on this point, would be little to our credit. The aged, and the middle-aged, of our respectable and influential citizens, are constantly retiring from the service, and our pious youth—those who should be looked upon as the pillars of the institution, are often seen to neglect the schools for cultivation, from motives of duty, as if solicitous to avoid the evils of contamination. Many are doubtless *sincere*, in the discharge of what *they apprehend* to be their duty; and this appears to be almost the only redeeming circumstance among us. There is much that is inappropriate and inefficient—much that is light, and trifling, and dull, in our public performances; but with all this, there are *individuals*, who are both devoted and sincere; and many of these, so far as *private exercises are concerned*, do honour to the institution, and doubtless derive legitimate effects from it. Yet is there not a further duty, which they have overlooked? There are social, as well as private duties, and the former ought no more than the latter to be dispensed with, in times of public worship. We certainly ought so far to qualify ourselves, as to be able to sing in a social manner, without offending or interrupting those who possess no more than a reasonable degree of refinement. This, however, I am sorry to say, is not generally done; if the truth must be told, the delinquency is most visible in the ranks of those who are most distinguished for active, deep, and heart-felt piety. The evils resulting from this circumstance are numerous, and call loudly for a remedy. I am aware that excuses are ready to be offered for this delinquency; but however much they may seem to extenuate it, I am fully persuaded that an impartial examination will demonstrate their entire insufficiency.—*Troy Review.*

REVIVAL AT ROME, N. Y.

A correspondent writes thus:

" You have probably heard more of the revival, than I can tell you upon paper. I can only say, it has been a wonderful work; and the blessing

seems literally to have been poured down, till there is hardly any more room to receive it. As nearly as can be ascertained, about THREE HUNDRED are hopeful subjects of the work; and of this number, *more than one hundred are, or have been, members of sunday school.*

The following account of the female sabbath school, is communicated by the superintendent :

During the last four months, the average number of scholars has been 45. Nearly half of the time, the weather was unfavourable for a full school. We have examined some of the evidences of the divinity of the scriptures, proved that there is one only living and true God, and examined the attributes of his character separately, as a lesson for each sabbath morning; proved the doctrine of the Trinity that the Father is God, the Son is God; and next Sabbath we shall prove the Divinity of the Holy Ghost. Perhaps more than fifty different texts have been given in answer to most of these questions. When there is time, the scholars recite hymns, and we endeavour to have some of them connected with the lesson of the day. In the afternoon, each girl recites a lesson of 15 verses, from the Testament, to her teacher, who explains it to her, and asks questions. The lesson is the same for all who can read in the Testament. At the close of school, some general questions are asked by the superintendent. We have singing once or more in the day.

The superintendent and teachers feel it their duty to bear decided testimony in favour of abolishing the system of keeping an account of the number of verses recited. We feared the effect; but were sensible that much precious time, that ought to be spent in giving religious instruction, was occupied in this way, which was entirely useless, except as an excitement to the ambition of the scholars. We made the trial, and found the benefit of it. We will not pass over in silence the spiritual blessings which have descended upon our school. In this world we cannot express our gratitude to God as we ought; but hope to praise

him forever in Heaven. The Saviour has warmed the hearts of us, who hoped we *loved him a little*, before; and the five teachers who were without hope, have been, as we humbly trust, brought out of nature's darkness into God's marvellous light, and 25 of the scholars indulge the same hope—others are inquiring. Many things relative to our school, we are constrained to conceal; *but that day*, which will bring all things to light, will reveal them.

A few facts we will mention. One little girl observed to her mother, last summer, she wondered why the girls were so inattentive and playful in prayer time,—why they did not kneel and try to pray for themselves. Another took her spending-money, and asked her father to give her some more to put with it, and bought a BIBLE:—before that time they had no Bible in the family. On thanksgiving-day, several of the children went to the school-house, and the neighbours, to inquire if there was to be a sunday school; and were much disappointed when they were told, *No*. Many sabbaths, the superintendent was asked, if to-morrow evening would not be the sunday school prayer meeting. One little girl who has expressed a hope in Christ, says she received her first religious impressions which were abiding, at the time of one superintendent's death, last spring. Since the commencement of the school, about 400 have attended at different times. Of that number, upwards of fifty have hopefully become religious,—not including the 25 mentioned above, who now attend school; and the most of all these in the present revival: 6 out of 11 who now instruct the school, were formerly scholars: many have moved out of the place, and of them we know nothing. But three have died, of whose deaths we have been informed, who ever attended the school.

A revival of religion in our school, has long been the subject of the conversation and prayers of those who felt an interest in its best welfare: and now we desire its continuance.

Visitant.

MONROE COUNTY S. S.

Rev. Mr. SILL, Agent for sunday schools in the county of Monroe, writes to us as follows:

"There have been schools during the past year, in all the towns in our county, except two. Probably about 1600 scholars in all. We have nearly eleven thousand children in the county, between the ages of five and fifteen years. As yet, a very small proportion of them have been brought into the sunday school. More, however, has been done the last year, than any year previous; and we expect still more will be done for the year to come. Sunday school societies have been formed in some towns, and probably in the spring there will be such societies in all. The Christian community are not generally *wide awake* to the subject, but are becoming more so. We shall, I think, have a county sunday school depository in operation in the spring, and be able to furnish several schools with an assortment of books for their Libraries. It is hard raising funds to establish the Depository at this time—grain cheap and money scarce,—but I think it will go forward gradually. It requires but a steady, persevering course to be pursued by the Managers of the Union, and the cause will be gaining friends every year."—*Ib.*

COMMENCING SCHOOL.

How interesting the period, when at the appointed hour we commence the business of our schools on the sabbath day. The mind relieved (in some measure at least) from those cares and anxieties which a different pursuit for six days is but too apt to produce, feels animated on beholding the youths either seated in their respective classes, or pressing in to receive that friendly and important instruction which the sunday school insures,

"I have been there and still would go,
'Tis like a little heaven below;"

and those sunday school teachers who can be indifferent whether they form a part of those who begin the sabbath day's engagement in the school, have

not yet attained the spirit of a *good* sunday school teacher.

While, however, the interest of the scene here referred to must be considered, and the importance of *all* the teachers, making a point as much as lies in their power of testifying by their presence the value of early attendance, cannot be controverted; it still, I believe, is a fact to be deplored, that very many who have the ability to act differently, either totally disregard it, or consider it as a matter of little moment. It may be feared too, that some have arrived at the conclusion, that if they get to school time enough to commence hearing the children read all will be well. Let us however recollect, that while we appear to manifest by our conduct any indifference to the reading of the word of God, uniting in the song of praise, or joining in the supplications at the commencement of school, we shall have great difficulty in persuading the children of the excellency of such a mode of proceeding. We should be concerned to be *punctual*, and let us remember, that it will partly be in proportion as this important branch of our duty is attended to, or neglected, that our classes will exhibit the evidences of order, improvement, and prosperity, or the painful proofs of declension and decay. These general remarks relative to the benefits of punctual attendance will receive additional force by the consideration of how *short* the time allotted for our work is, and how the practice of a teacher's late attendance goes to preclude him from urging a contrary line of conduct upon the children, or reproving the habit where he observes it to exist.

While the value of sunday school time is passing in review, allow me to advert to those who lead the devotional parts of the sunday school service, and to express a few thoughts on the desirability of their compressing those engagements into the shortest time possible. There are few schools now, perhaps, which do not commence their sabbath morning exercises, by reading the scriptures, or singing and prayer; and in many instances it may be that these duties occupy a considerable portion of the

very small period which the morning, particularly of the sabbath, affords. When it is considered that the majority of the schools commence (*or should do,*) at half past 8, or 9 o'clock, and the public worship of the sanctuary at half-past 10, will it not appear expedient that not more than the first ten minutes, or quarter of an hour should be so employed, care being taken that each part of the service is properly proportioned. The reading, perhaps, of twelve verses judiciously chosen may be more likely to impress the mind than if it were surcharged with forty. Then as to prayer, are not many of us chargeable with the fault of making "long prayers;" while the children, tired with standing, or kneeling, are either altogether indifferent to our supplications, or are only paying sufficient attention to enable them to discover with joy the link which joins to Amen! I have for some time been induced to think, that if prayer in our schools were more plain and simple, and occupied much less time, it would be more beneficial in every point of view; and as mutual communications have improved the modes of conducting sunday schools, I have ventured to pen these few hints on a subject that to me has appeared important, and which, if given a place in your work may be the means of eliciting the sentiments of other labourers in the cause of sunday schools, on this subject.—*Lond. Mag.* 1821.

**A FEW HINTS FOR THE USE OF TEACHERS
IN SUNDAY SCHOOLS.**

The first, and perhaps the most important duty of every teacher, is punctuality of attendance at the hours appointed for the opening of school: without this, confusion and disorder must of necessity exist in those classes where the teachers are absent: nor is it less important that each teacher continue in his class until the scholars are regularly dismissed, for without this it is impossible to preserve proper order.

The rules for the conducting of the school next claim particular attention; the teachers should see that each is properly observed, and not

fail to reward every boy or girl that deserves it, and to punish those (according to the regulations) who have at all infringed upon them.

There is no rule which requires attention more than the one for preserving silence, which is liable to be overlooked more than any other. When each rule is fully enforced and acted upon, there is satisfactory reason to hope well of the improvement of the scholars.

Nor should any teacher rest satisfied with the improvement of the children in reading, or their progress in committing to memory what they are required, but should constantly ask them such questions as will enable them to ascertain how far they understand the meaning of what they have been reading or repeating, as well as of the religious exercises in which they may have been engaged, and if they are found ignorant of these most essential points, should endeavour to explain them in a way suited to their capacities. The teacher should, by a kind and affectionate manner, evince to the children he is anxiously concerned for their best interests, and really desirous to do them good; this will render the work of teaching doubly pleasant, and will enable a teacher to gain that attention in his observations to them, which is likely, under the blessing of God, to be productive of the most important advantages to them through life.

In order to stimulate them to greater diligence and attention—instead of the system of taking places, the following method is recommended: we will suppose a class standing up to spell, a boy fails in spelling the word asked him, he at once, removes to the bottom of the class, and the word is put to the next; if the next spells the word he keeps the place, if not, he takes the lowest place below the other, and the word is put to the next, and so on.

This method, by removing immediate personal contention, preserves union and harmony among the children, is more expeditious, and promotes a stronger and steadier zeal and emulation.

The visiting of the absentees at the

respective places of their abode during the week, for the purpose of ascertaining the cause of their absence, is also a very essential duty, and should not be omitted except from necessity; for without it, the burden would fall with too great weight on any individual, or even on any small number, who might be disposed to take this office.

By a due regard to the rules and hints thrown out, it is hoped that, under the divine blessing, which should constantly be implored, the great objects of the school will be promoted, and that thousands yet unborn may have cause to bless God for its institution.

THE SABBATH SCHOOL CONCERT,
Philadelphia,

Was held on the second Monday in March at the usual place, and was well attended. The collection at the doors amounted to twelve dollars, for the missionary fund.

In the course of the exercises which continued one hour and a half, five prayers were offered, a portion of scripture was read, an address delivered by one of the committee of arrangements, six hymns were sung, and the following letter was read, and other information relative to the progress of sunday schools communicated.

Missouri and Illinois.

Letter from the Rev. J. M. Peck, sunday school missionaay in Missouri and Illinois to the corresponding secretary, dated Rock Spring, Illinois, February, 1826.

DEAR SIR,—Since my last communication I have occupied about five weeks time in the sunday school agency with gratifying success. The first tour was through three counties in Illinois.

The schools in Bond county have done remarkably well during the last season. The pupils of four schools recited through the summer, 82,000 verses of scripture. Arrangements were made for a branch society in Montgomery county; and for 8 or 10 new schools to open in the spring, in the part of the state visited. I spent ten days in Vandalia during the session of the legislature, collected between

fifty and sixty dollars, chiefly in life subscriptions to the "General S. S. Union of Missouri and Illinois," addressed large congregations on the subject, and enlisted a number of men in public office, to promote the cause in different parts of the state.

Learning that the agricultural society of Illinois was about to be dissolved, and its funds (about 100 dollars) to be appropriated towards a state library, I seized the opportunity to commend sunday schools to the notice of the managers, conversed on the subject with his excellency, Gov. Coles, the president of the society, whom I found a warm friend to our cause, and also laid it before the secretary of state, and other distinguished gentlemen for the purpose of having this fund applied to sunday school purposes. I am thankful to be able to add, that a meeting numerously attended, was held at the state house on the 9th of January, when several of the judges of our courts, gentlemen of the bar, and others addressed the meeting in able and animating speeches, and threw the whole weight of their influence, in favour of the sunday school cause. The fund was appropriated to the "Sunday School Union of Missouri and Illinois," on condition that it be applied in opening and supporting a depository of sunday school books, in the state of Illinois, remote from St. Louis, where there is already a depository, and that books &c. should be sold to the schools at cost and charges, thus rendering it a permanent fund for this object.

After my return from Vandalia, I visited St. Louis, and at a special meeting of the managers of the Union made the necessary arrangements, for carrying the above plan into effect. From thence I took a short tour through St. Louis county, and visited St. Charles where the members of the Missouri Legislature had met to count the votes for the Governor elect. Here I addressed a respectable auditory, received several donations to our funds, and enlisted a number of the members of the Legislature, and other persons to aid in commencing schools in their respective counties.

While at St. Louis the disagreeable intelligence arrived that the last box of books, sent by the parent society, had sunk in the steam boat while coming up the Mississippi. The box had been recovered after being under water several days, but the contents will be of little value. This will throw us into great embarrassment from the want of a competent supply of books, to furnish our numerous schools upon the opening of spring.

My mission in your service is now closed, and on the whole, though I have suffered much from ill health, and have been induced to push forward and preach once, and sometimes twice a day, when prudence admonished me to stop, I cannot but express my grateful acknowledgements that through divine goodness, and the aid of the American Sunday School Union, I have been enabled to do something in promoting the cause of sabbath schools in these states.

North Carolina.

A letter from a lady in North Carolina formerly a sunday school teacher in this city, states that she had made a successful effort to raise a subscription to support a minister in the place, deeming it of the first importance to have the gospel preached to the people. In my effort, says she, to commence a sabbath school, I feared for the success of so early a repeated application for aid, as they regard all these matters as pecuniary gain, being totally ignorant of the nature of a sunday school, as there is none in the vicinity. I therefore thought it best to commence a school myself, that when they should see its operation, and learn its nature and tendency, they would give it their patronage. In this I have not been disappointed, for the people are much pleased with the school and have come forward, and, unsolicited, furnished the necessary means for supporting the school, which is now in successful operation.

PERSPICUITY AND BREVITY IN ADDRESSES TO CHILDREN.

The following remarks on perspi-

cuity and brevity in addresses to children, though they have reference to a class of children differing in some respects from many in *our* sabbath schools, are worthy the attentive perusal of all who address sunday schools; and we hope our fellow labourers will give them a careful examination.

The subject of sunday school addresses has repeatedly occupied a considerable portion of your valuable miscellany; and is certainly, one of the two methods employed in the religious instruction of the young, which is of the first importance. I am induced to trouble you once more on this topic, from having observed in so many instances, the almost universal neglect of those fundamental requisites, without which an address to children can neither be made intelligible to the mind, nor impressive upon the heart.

Nothing is so justly censurable in an author, or a speaker, as the want of perspicuity: his ideas may be arrayed in the flowers of rhetoric; they may be clothed in beautiful symbolical representations—in rich imagery—in forcible metaphor—in high sounding words; but what is all this, if they fail in producing that clear comprehension of the subject, which is intended to be conveyed by them?

There are two ways in which the subject will necessarily become ambiguous. 1. Where the words are difficult to be understood; and 2. Where the ideas are beyond the ordinary range of topics, on which the mind is wont to be exercised.

We are so familiar with a certain character of language, which we are in the habit of using, in the course of common conversation, among those with whom we associate, that we forget when we descend to those of a lower circle and more limited education, that they are altogether unused to the terms which we so *naturally* employ. The adoption of a certain style of phraseology, which those in the higher class in which we move, are accustomed to use, becomes so habitual, that though we must know,

if we reflect, that our language should be simplified to the capacities of children; yet we do not seem to be aware of that vast distance, which lies between a mind uncultivated, and unexpanded, and one that is opened, and nurtured by judicious parents, and wise teachers. How far is it probable that the information of sabbath school children extends? brought into the world, under auspices the most unfavourable for the culture of the mental powers, they pass their childhood under the roof of their parents, who are too ignorant to instruct them, and if not, too much engaged in providing for the bodily health and comfort of a large, and perhaps increasing family, to pay any attention to the cultivation of the mind. As soon as the child arrives at the age of six or seven years, he is employed in the first business, which the father can procure for him. His associates are generally about his own situation in life, and are alike ignorant; having been educated in no school, except it be in the school of licentiousness and profanity; and in such knowledge, they are alas! too frequently awfully proficient. If the circumstances of the parents will allow it, the child is sent to school, but there, only acquires the simple elements of instruction, and gains little more, than the first steps to knowledge, before he is taken away, to be placed in a situation, where he can gain something towards his own livelihood. It is in this state we receive him from the hands of his parents, to impart that to his mind, which will at once raise him from the degradation in which ignorance has placed him; to root up the vicious habits which a workshop or a manufactory may have implanted, and to deliver him back again, whence we received him, with a mind stored with the highest and noblest of all human acquirements—the knowledge of himself, and of his God.

Bearing these circumstances in mind, let us consider, what that *language* is, which is likely to make any subject clear and comprehensible? or rather let us put the question negatively; what language is that, which is *not* likely to convey a clear view

of the subject to the mind. In the first place, all technical terms in religion should carefully be avoided—the words “adoption,” “justification,” “Trinity,” “Godhead,” and many others, are universally very obscure terms; we may endeavour to explain them, but I apprehend that this will be impossible, at least amongst a very large majority of the children of every sabbath school. All these contain in them a complication of ideas; they have no meaning unconnected with other ideas; and it should be ever borne in recollection, that the mind of a child has never been accustomed to go through the process of even the simplest reasoning. A certain conclusion may appear to us naturally to flow from a certain proposition; but the connection is not so clearly discerned by a child. Every argument which we use is an effort of the mind; but to us such efforts are so natural, and so easy, that we are readily led to suppose, that they are as natural to a child in a sunday school. Let the word “eternity” be used; with children it is in the abstract a vague expression, and altogether unintelligible.

Epithets are frequently made use of to give force to language; but they are for the most part useless in sunday school addresses. The words “vast,”—“immense,”—“infinite,”—“glorious,” and others of a similar kind, are never applied in the mind of those who are so young; they have not been accustomed to form such ideas, as these words, if they understood them, convey; and if the impression, which the *sound* of such words makes upon their minds be all that is attained by them, the thunder of some guttural Greek word would answer the purpose much better. Simple, unadorned language, is the only language that will reach the understandings of infancy; and that, lowered down even to their own natural expressions, and habitual phrases, often fails to produce its effect. What then can we expect to result from the addresses of those, whose language is rather studiously elegant and refined, than plain and ungarnished; who seem to preach to the teach-

ers, instead of to the children, and labour to dress out their language in all the flimsy trappings of a flowery style, rather than in the sober vestments of simple truth.

But 2ndly, The subject will necessarily be ambiguous, where the *ideas* are beyond the ordinary range of thinking, which the minds of children are accustomed to. There is nothing more difficult in the duties of a sunday school teacher, than to give a clear and lucid explanation of those fundamental doctrines of Christianity, to which we are all desirous of introducing our children. These are so far out of the ordinary subjects which engage their attention, that they are too vast in themselves to be seen at one glimpse. The sunday school teacher is indeed obliged to call up illustrations from the four quarters of the globe; to represent the subject in a thousand different ways; and to repeat his representations of it as often as an opportunity occurs; and even then, after all this labour, the fruit of his exertions is perhaps not seen for many years. But there are some who are in the habit of addressing sunday school children, who go still farther than those all important doctrines, which the Bible reveals as necessary to salvation, and carry their children into subjects, which are certainly altogether beyond their reach, and which only lead them into labyrinth and perplexity. I have heard addresses delivered upon the eternity of God—his inviolable justice—his spirituality as distinct from matter—the mystery of the Godhead—the resurrection of the dead, and such like subjects, which appear to me topics no more suited to the minds of children, than the problems and theorems of Euclid to a new-born infant; and if they were, they do not seem to claim that attention which the other doctrines of Christianity demand. Arguments may be drawn from these to enforce an early attention to the things which make for their peace; but to go into a full discussion of such subjects to the children of a sunday school, must appear, if we rightly consider it, nothing better than a waste of that time which might be occupied to much greater

advantage. Our end and aim is the salvation of the soul; and the subjects which are most likely to bring about this happy result, are those which display the vengeance, or the mercy of God. Those addresses which hold forth in simple terms, the sinfulness of the child—the just anger of God for sin—the eye of God which constantly looks down upon the sinner, and the punishment which finally awaits him—the mercy of Christ, and his compassionate regard for those who have transgressed the divine commands—his willingness to receive little children to his arms and to his heart; and the method of seeking him, interspersed with an anecdote here and there to fix the attention, appear to me to possess the true character of such discourses.

Allow me now to conclude, with a few remarks on the *length* of sabbath school addresses. The chief characteristic of most children, is a restless curiosity; that which is ever seeking something new to gratify the mind. The toys of infancy delight and disgust in the same hour; and this arises from that instability of mind, which we often find in maturer years ripens into infirmity of purpose and indecision of character. If we retrace the history of our childhood, we shall remember periods, when a confinement even for one quarter of an hour to the steady pursuit of one object, produced a feeling, amounting even to positive pain, and doubtless such a restlessness is implanted in our frame, at such an age for wise purposes. But since this is the case, how necessary is it to confine our addresses within narrow limits! how desirable is it to comprise a few plain remarks within the compass of a few minutes; not to extend to the length of a pulpit discourse, yet how common is this! no time can be fixed upon which will serve to be laid down as a general rule, because both the manner and the matter will very much influence that degree of attention, which it might be supposed they would generally pay; but long addresses, in all cases, must be excessively wearisome, and induce, not only a fatigue at the time, but a listlessness to such things ever after; and where

the theme of discourse is one of those exalted subjects, which I have mentioned as unsuited to them, and that extended to half, or three quarters of an hour, I think we may not be surprised if such addresses fail in producing any effect.

Children will often listen with the most profound silence to expositions of the historical portions of the Old Testament, and the parabolical parts of the New; but even these lose their interest, when they are carried forward to an extent, which persons of mature years, and old in the divine life, frequently cannot follow without wandering.—*Lond. Tea. Mag.* 1821.

REV. PLINY FISK.

It is our melancholy duty, (say the editors of the *New York Observer*,) to announce the death of the Rev. Pliny Fisk, one of the American Missionaries to Palestine, and the companion of the lamented Parsons. He died at Beyroot, on Sunday the 23d of October. The only particulars of this afflicting event which have yet come to our knowledge, are contained in a letter from Mrs. Goodell to her friend in this city, dated Beyroot, Nov. 8, 1825.

"He had been in this country so long, that he was well acquainted with the manners, customs, and necessities of the people; and he had acquired such a knowledge of the various languages spoken here, that he could converse readily with them upon almost any subject. The last five months of his life I am happy to say were spent in our family, during which period he had been diligently occupied in making an English and Arabic Dictionary for the use of other missionaries.

"The sickness of Mr. Fisk, commenced the 11th, and ended the 23d of October. During the whole time he suffered much pain. After the fourth day, he was occasionally deprived of his reason, though to our great comfort, he was in lucid intervals able to converse, to pray, and to advise us, also to dictate letters to his father and to his brethren, King and Temple. We often read to him the scriptures, and also at his request,

portions of Mrs. Graham's "Provisions for passing over Jordan." His speech and apparently his senses left him several hours before he died." He died precisely at 3 o'clock, A. M. on sabbath morning, while his brethren were praying and commanding his departing spirit to Christ.

Mr. Fisk was born in Shelburne, Franklin county, Massachusetts, about the year 1791. His father, who is still living, is a respectable and pious mechanic, and a member of the Congregational church under the pastoral care of the Rev. Dr. Packard. For some time before commencing his preparation for college, Mr. Fisk had devoted himself to the work of a missionary to the heathen, and at that early age was distinguished for ardent piety, and for that singular zeal, perseverance and self-denial, which continued to characterize him in all his subsequent life. After pursuing preparatory studies for more than a year under the direction of the Rev. Mr. Hallock, of Plainfield, he entered the college at Middlebury in the year 1809. Here he spent four years, and then, after preaching one year to great acceptance, he entered the Theological Seminary at Andover, where he remained three years. He left Andover in the fall of 1818, and was employed as an agent for the American Board in forming societies and collecting funds, until the 3d of November, 1819, when he embarked at Boston, in company with Mr. Parsons, for the Holy Land.

PREMIUM FOR A TRACT ON CHRISTIAN EDUCATION.

The committee of the American Tract Society have received another premium of fifty dollars to be awarded by the Publishing Committee, to the writer of the best Tract entitled "*Christian Education*," which shall be presented for their examination, on or before the first day of July, 1826, and shall not exceed 20 pages in length. The manuscript should be addressed to Mr. William A. Hallock, Corresponding Secretary of the American Tract Society, No 87 Nassau street, New-York; and each ac-

companied by an envelope containing the name of the writer.

BIBLE CLASSES.

A writer in the New York Observer gives the following as his plan for conducting Bible classes:

I have long been of opinion, that, in every congregation, there is a portion who need a species of instruction, between the elements of sunday school tuition, and the more elevated elucidations of the pulpit.

After trying various plans to instruct his class, he adopted the following:

Questions on the chapter two weeks ahead, were written on 40 or 50 slips of paper, according to the number in the class. One of these was drawn by each person, who, at the next meeting, returned a written anonymous answer. These answers were taken home, pasted in order in a waste book, and leisurely examined. At the following meeting, when the chapter came in regular series, the examination was conducted as usual, but interspersed with reading some of the best and most appropriate answers. It is gratifying to see the alacrity with which the questions are drawn, and still more to observe the general correctness and excellence of the answers. It has convinced me of intellect which I never suspected from their brief oral replies. It has opened a far more unreserved communication not only of ideas, but feelings, and as the answers are anonymous, I am under no constraint in making the freest comment on them in passing; sometimes correcting errors, and sometimes directing an arrow, which the documents before me give assurance must strike home somewhere. Of the answers to the questions I send you one as a specimen, which I think deserves a place in your columns, apart from its being an illustration of the method of instruction here detailed. The question was,

"What is the meaning of the word *disciple*, and what constitutes evidence that a person is a disciple?"

Disciple, a pupil, learner, scholar. But, as learning in the school of Christ means something more than is contained in the common acceptation of this definition, I shall endeavour to give the scripture signification of the term, which can best be done by showing what instruction is given, and the manner a person is taught in this school, and as this also constitutes the only evidence that a person is a disciple, I shall not regard the division in the question, but consider both points answered in one. "If any man be in Christ, he is a new creature. Old things have passed away, and all things have become new." The grace of God having effected a change in his nature, disposition, and affections, having in part removed that thick veil which till now obstructed his view of spiritual objects—however faint may be the first beams of divine light upon the mind, however weak may be the first influences of this change in checking the hitherto corrupt current of his passions and inclinations, and however small may be its effect in giving them a new and right direction—yet he is now initiated into this school of rectitude, and is first taught that *they* are indeed blessed who hunger and thirst after righteousness, and in some measure begins to feel this wish for divine knowledge, which increases with every day's experience, and in the same proportion he realizes the annexed promise, "they shall be filled." The more he learns of the word of God, the more strongly he feels the truth of its divine origin, and an increasing veneration for its sacred pages. By slow yet sure degrees he is taught the spirituality of the law of God, and by a strict observance of the emotions of his mind, with a faint view of the *seat* of those emotions, (for he is now aware that a sight of his *naked* heart would extinguish even the breath of life,) he sees his utter inability to fulfil its requirements. This brings him to the humbling confession, that if saved at all, it is *indeed* by sovereign grace. He does not longer trust his own strength or resolutions, but with a growing reliance on him "who first loved him," and deeper humility for

his great unworthiness, he goes often to a throne of grace and pleads for mercy. He thinks he has not always pleaded in vain; a "holy quiet" has at times taken possession of his mind, which seemed to have opened so close a communion with his God, that his soul would gladly have burst its bonds, and in an instant joined the blest above. At such times he wonders his feelings are not always in this state, and promises himself his future path shall be a "path of peace;" but how little he knows the effect of indwelling sin! For a while he thus feels relieved from its pressure, and goes on his way rejoicing, yet this very peace of mind leads him unconsciously astray, begets a neglect of duty, and leaves him defenceless and exposed to the numberless snares which beset his pathway, till the "still small voice" brings conviction home again, and he is obliged to "turn his eyes within," where he yet finds "all is dark and vain and wild," and with the apostle he is constrained to cry out, "O! wretched man that I am, who shall deliver me from the body of this death!" he has now learned that the Christian's life is a "warfare;" he has also found that frequent, fervent secret prayer is his greatest shield, "the source whence he derives his daily strength, and preparation for the duties of life," that it is in fact the very hinge on which all his conduct turns, and though often performed in such a cold and careless way that it seems to him impossible to raise a thought or wish above his head, yet he dares on no account neglect the solemn duty, for experience has taught him that every such neglect removes him a step further from his Saviour.

Thus far has the writer, though but a "babe in Christ," advanced in this all-important instruction, and when he shall have been still further taught that here he has no continuing city or abiding place, when he shall have been enabled to see the finger of an overruling Providence in every incident of life, when he shall have learned in "whatsoever state he is, therewith to be content," in short, when with humble resignation to

the will of God, and an unshaken reliance upon that "love" which first sought and found him, he shall have arrived at the solemn hour when his body must yield its vital spark into the hands of him who gave it, and in that hour shall with joy unspeakable have joined the inspired martyr in the heavenly exclamation, "Lord Jesus, receive my spirit!" he will then have fully defined the term, and exhibited some of the chequered proofs which constitute evidence of a true disciple. And that he shall persevere and exemplify all this, the promises of God have taught him to feel the fullest assurance, yet in his greatest confidence he dares not get a step beyond the prayer of the humble publican, "God be merciful to me a sinner."

METHODIST EPISCOPAL CHURCH.

From the annual pamphlet just published, we take the following tabular view of the strength of this denomination, for the year 1825.

	Whites.	Coloured.	Total.
Ohio conference,	38153	86	38239
Kentucky conf.	21791	3303	25094
Missouri conf.	12159	420	12579
Tennessee conf.	11828	1749	13577
Holstein conf.	13443	1491	14934
Mississippi conf.	8024	2000	10024
S. Carolina conf.	27756	15293	43049
Virginia conf.	21623	7376	28999
Baltimore conf.	22976	6340	32316
Philadelphia conf.	28997	7658	36655
New York conf.	28507	341	28848
N. England conf.	15802	253	16055
Maine conf.	6957	3	9606
Gennessee conf.	26836	104	26940
Canada conf.	6755	16	104
	<hr/>	<hr/>	<hr/>
Total,	291607	49433	104341144

Increase this year 19672. The travelling preachers are 1231, giving an increase of 42; and there are 83 supererogated preachers.

NEW PLAN OF EDUCATION IN MASSACHUSETTS.

About a year since, the legislature of Massachusetts, appointed a committee to prepare a plan for the instruction in the practical arts and sciences, of persons who are unable, or do not wish, to obtain a collegiate education. In their report, which was presented at the recent session of the legislature, the committee recommend the establishment of a dis-

tinct institution for the purpose contemplated by the legislature. The institution is intended as an experiment, and in the first instance the committee recommend the following course of studies, which may be modified hereafter, according to the suggestions of experience.

1st, The French and Spanish Languages; the first as a language in general use throughout Europe, and especially in the commercial towns; and the latter from the inevitable connexion and intercourse of our country with the republics of South America.

2nd, Grammar, Composition, Rhetoric, including Speaking and Reading. Writing is excluded, as it belongs rather to the primary schools.

3d, Book Keeping and Arithmetic. 4th, Geography and History. 5th, Drawing. 6th, Mathematics in its largest sense. 7th, Natural Philosophy, including Botany, Geology, and Mineralogy. 8th, Chemistry. 9th, Agriculture and Horticulture. 10th, Moral Philosophy. 11th, Political Economy.

The commissioners propose that there be one or two principal buildings for lecture and recitation rooms, public exercises of every kind, and for the accommodation of the philosophical and chemical apparatus, library, models, plans, &c. These, together with work shops, in which pupils may be taught something of the mechanical operations, it is estimated, may be built at an expense not exceeding fifteen thousand dollars. Buildings for eating and sleeping apartments are not included in the plan, nor considered necessary.

A further expenditure of \$15,000 is proposed for books, philosophical and chemical apparatus, maps, charts, drawings, tools, &c. For the purpose of the experiment, it is thought that \$30,000 will be sufficient at present, in addition to the guarantee of funds for the payment of teachers, until the school shall be in successful operation.

ANOTHER PREMIUM OFFERED.

The corresponding committee ap-

pointed by the Synod of Albany, on the sanctification of the Lord's day, offer *one hundred dollars* for the best original Essay "on the institution of the sabbath." The Rev. Samuel Blatchford, D. D. of Lansingburgh, the Rev. Eliphalet Nott, D. D. president of Union College, and the Hon. Jonas Platt of Utica, are appointed a committee to receive and read the Essays which may be presented, and to decide upon their respective merits.

DEAF AND DUMB.

The fifth annual report, of the Pennsylvania Deaf and Dumb Institution, to the Legislature, states, that it has now under its care, eighty pupils, forty-five males and thirty-five females. From Pennsylvania, there are 64, of whom fifty are maintained by the state, two by their parents or friends, and 12 from the private funds of the institution. From New-Jersey there are eight, five of whom are paid for by the state; from Virginia three; from Maryland three; from Delaware one; and from North Carolina one. During the past year, thirty-two pupils have been discharged, and twenty new ones admitted. The expenses of the family for 1825, including salaries of five teachers and a matron amounted to \$5,901.02. The sales of goods made by pupils, amounted to \$983.32. Limiting the period of instruction to five years, including not only literary education, but a useful business, the expense for each deaf and dumb child is but seven or eight hundred dollars.

INFANTS' SCHOOLS.

(Continued from page 92.)

The brief history of Infants' schools in our last number will prepare the way for exhibiting the plan upon which these institutions are conducted, which we shall do, generally in the language of the writers whose works are entitled at the head of this article.

The master or mistress of an Infants'

school requires such qualifications, and their duties form so important a part of all which affects the successful management of any number of infants under the age of seven years, that we shall in the next place, notice this part of the subject. 'The first object, then, of the teacher of an Infants' school must be to conciliate to himself the fond attachments of his charge.' He cannot succeed by those means only which excite the *fears* of his little flock, but their affections must be *won* by the kindness of his manner, and the manifest interest he takes in all their proceedings, whether in the school-room or play-ground, in the class-room or wherever else he may meet them. He will aim

— to be himself the *example* of his little flock ; and he will therefore in his communications of kindness to his pupils, have this further end in view. While he endeavours to soothe their minds to peacefulness, he will personally set before them himself those modes of feeling and of action which shall awaken their incipient admiration, and afford them a pattern which, in some future period, they may with pleasure and safety follow. To the success of this attempt, the alacrity of disposition always attendant on that early age will lend a very effectual aid. The ear of an infant is engaged, and the eye is fixed, the one by the variations of tone, and the other by changes of human countenance, much sooner and with far greater effect, than those of the person who is advanced further into the scene of life, and whose mind is occupied by concerns of higher moment. Scarcely an intonation of the voice of him who is the object of their affections will be without its comparative effect.—Scarcely an action will escape their notice.—*Wilson*, pp. 14, 15.

Thus far the authority of the teacher is direct; but that influence which will be most powerful over the minds

of infants will be found in their mutual *sympathies and example*. The effect of this influence it is impossible to estimate.

It operates in every part of the system. It is present in every successful attempt at general instruction; but it is more especially influential in the moral regulation of the school. It is not to be feared that an evil excitement should exist at the same moment over an assembly of one hundred or more infants. Under the most unfavourable circumstances, there will be a sufficient number attracted by the voice, or observant of the person of the teacher, for the purpose which he may have in view. Such indeed is the nature of the system ; the variety is so continual, and the cheerful attention of the children is, in one way or another, so unremittingly kept alive, that whatsoever may be the theory of the case, the real difficulty consists not in the suppression of evil passion, but in correcting an incessant buoyancy of spirit.—*Ibid*, pp. 15, 16.

Personal emulation is avoided, because it is unnecessary to success. The lessons are, for the most part, communicated at once to the whole school assembled ; and are learned in the same tone of voice, with one simultaneous clap of the hand—to the same foot-fall, or to the same beat of the tambarine. The consequence of this is, unity, not division ; sympathy, not aversion ; and the children are frequently seen when, in the hours of play, they meet in their rambles, to fall into the order of their school, and commence their little song together.

If, farther, the force of *example* in the character of the teacher, be great, it is abundantly more effectual in the infants on each other. In the former instance they admire and cheerfully acknowledge the good influence. In the latter they attempt imitation. It is not, indeed, to be supposed, that, in an infant under six years of age, any very confirmed moral habits can be impressed. The tender thought has begun only to germinate, and it requires constant example, and the unceasing presence of favourable cir-

cumstances, to encourage the growth of the rising principle, and to give it the force of an habitual determination. But while such considerations throw some doubt over the permanent effect of this system, unless followed up by subsequent education, they seem to set before us a more reasonable hope of preparing the mind of infants for the best future habits: as an acquired evil is much more easily removed at this early age, than when the mind has approached nearer to maturity; and the example and sympathy, of which we now speak, make that cure for the present almost inevitable as well as rapid.—*Ibid*, pp. 17, 18.

The form of the school-room, and the circumstances the teacher may there introduce will have a great influence on the minds of the infants. The position of the teacher should be equally distant from the greatest part of his little flock, that he may appear to address them without pain to himself and without the tones of anger to them. He will regard his charge as a party of intelligent and eminently observant beings. Their attention is always on the point of excitement.

When they are engaged in no direct occupation, their eye is wandering over the room, or over the assembly in which they find themselves, for some interesting object. Let that object, he will say, be, without exception good. If the child observe his teacher, let him see there an incessant flow of affection and kindness. If he fix his attention on his school-fellows, let his eye contemplate their diligence and their mutual sympathy. Let the very walls of the school speak to him. Scripture pictures, especially those which tend to illustrate the life of the Saviour, may be placed there with the best effect: for, although they may, at present, communicate to the mind of the child no connected history, they may prepare him for that course of thought which will aid his conceptions when the narrative may be here-

after laid before him. The same remarks may be made concerning subjects of natural history. They will impress insensibly on the mind correct ideas of form, and figure and colour, in connexion with the names of various animals which may be presented to his eyes.

Nor would I omit short and expressive passages from the scriptures; bearing on the first and most simple principles of our religion, and the earliest duties of human life. These should be printed in very large characters, and meet the eye of the little pupils on every hand. To be very particular on these topics is hardly desirable, as this mode of influencing the little infants may manifestly be varied according to the taste of the superintendent of the school. How possible is it thus to cast a sort of moral atmosphere around their minds, and to elicit their first energies on those things which are both pleasing and salutary!—*Ibid*, pp. 20, 21.

The question whether *singing* should be introduced into Infants' schools has been discussed in the works before us, and Dr. Pole has shown himself unfriendly to its use; but Mr. Wilson has the following observations, which merit attention:

The effect of music, however simple, on the minds of children, is one of those things which nature herself has taught us. Pain and sickness and anxiety are often forgotten by the babe whose ear has been gained by some trivial air flowing from the lips of a mother. Melody may be used by a superintendent of an infants' school for a twofold purpose. When he perceives the little company, whilst engaged in their lessons, to grow weary, he may, without previous notice, commence some cheerful air, in which the whole of the school will almost involuntarily join. Their spirits will be immediately revived, and they will address themselves to their tasks with renewed energy. He has in melody also one very efficient aid in his endeavour to reduce his school to order when their attention and their spirits have become altogether

vagrant. The tones of the teacher, raised in some expressive air, will be heard above the clamour of the little multitude. One after another will unite their attempts to swell the sound until the voices of the whole school will at length merge in that of the superintendent; and he will then, when he may please to pause, have their ear and their attention at his disposal.

I will not long detain the reader in remarking, that *Rhythmnical Action* may be introduced into the system of infants' schools, with similar, but perhaps more beneficial effects than the former. If the affections of the school have been gained to the person of the master, they will be easily induced to imitate every movement which he may choose to perform. There is, in the minds of most infants, a natural inclination to a love of rhythmical measure. Proportion and succession win their ear, and act more powerfully upon them than any animal excitement. They will beat the ground with their feet, or clap their hands, immediately on hearing or observing others engaged in so doing. One united sympathy is thus disseminated, and the step from that point to order and silence and attention is at all times easy.

The bodily action, moreover, which is thus promoted, tends materially to their health, and while it refreshes their languishing attention causes the animal spirits to flow more freely.

In the use of these various modes of diffusing an influence over the little multitude, some discretion will be requisite on the part of the teacher. Prudence will suggest to him, that, excepting the cases where instruction must flow directly from himself, his personal authority should be brought as seldom as possible into action. This he should endeavour rather to increase than to use; until his presence should suggest the love of order and the habit of attention. The mutual sympathy and example of the children, together with means of a more technical character, will be the most constant supports of his authority. And as his higher classes will in a short time have become devoted to his will, and have attained a

comparative proficiency in the various subjects of their instruction, he may insure to himself a certain sympathy through his school, by securing their accordance with his purposes.—*Ibid*, pp. 21, 23.

Mr. Wilderspin has devoted a chapter to this subject, but we believe the preceding extracts embrace the substance to be found in the several works before us.

To those natural gifts and mental endowments, which have been considered requisite for the master of an infants' school to possess, there should be added as a qualification of the utmost importance, a fervent and steady *piety*, which feels the worth of immortal souls, and the awful responsibility of training up the young in the fear of the Lord. For however eminent he may be in other respects, if the master have not his soul imbued with the love of God, though he may answer many a useful purpose, he cannot be an acceptable teacher of the children of pious parents, who deem the moral culture of their offspring paramount to all other attainments. The common opinion that almost any person can educate small children is founded in the grossest error, and very frequently fostered by a penurious spirit; and it is usual for such persons to seek for what they call *cheap* schools, and regard the teacher as competent for the duties of his office if he do but give the regular hours to his business, though their children reap no solid advantage from his labours. A course so obviously injurious, should never be adopted in infants' schools, where the object is to form the character and bring it to the highest degree of moral excellence, as well as to convey the very elements of education;

and thus it is manifest that the individual who is to lead infants through their earliest pupilage, should not only have a right understanding of the principles of education in the enlarged sense, and have an aptness to teach, but should also possess those traits of character which we wish to have impressed upon the tender minds of our children.

But we must proceed to consider the *subjects which are to be taught in an infants' school.*

The quantity of knowledge which it is possible to communicate to the mind, is a question of the least importance.

In the education of infants, three objects must be kept in view, as guides to the superintendent in his selection of the subjects of instruction. The first object of infant education, is, *to bring the mind itself into action, and to improve its faculties.* The second is, *to prepare the child for the discipline of the schools in which he may be destined to pursue his education after he has left the infant establishment;* and the third, *to improve the tone of his bodily powers and health,* in order to the removal of the natural impediments which might oppose themselves to the progress of his proposed education.—*Ibid*, p. 28.

What is to be considered as belonging to the first of these subjects, embrace the improvement of the *memory, the judgment, the conscience, and the heart.*

The **MEMORY**, as the subject of education, may be regarded as holding a twofold office in the mind. It is either attendant on the other faculties, and receives that which has been first subjected to their scrutiny; or it is the store-house of those things which may afterwards be brought into the action of life. The subjects which are to be committed to the memory of an infant, should be chosen with reference to one or both of these conditions. Whenever it is possible,

they should be united; for there is always a danger lest that which is committed to the memory, or, as it is commonly expressed, learned, without having been previously understood, should either bring disgust to the mind, by exciting an effort which is followed by no immediate gratification, or should be soon forgotten. In order, then, as much as possible, to obviate these difficulties, whenever it may be thought necessary to exercise the memory in that which is above the intellectual power of the infant, the teacher should endeavour to select those modes of expression which approach the nearest to the language of infancy; or, if this should be impossible, to model the lesson so as to excite some pleasurable sensation in its attainment.

Metrical compositions, for instance, are very frequently even more difficult of comprehension than the language of common life. They are, however, more easily committed to the memory, and are retained with greater facility by an infant, because they excite and bring into play powers of which he is conscious, and from which he derives a sort of involuntary pleasure. They are remembered as a rhythmical arrangement of sounds, rather than as words calculated to convey ideas to the mind.

Among other things, then, which will hereafter be mentioned, the memory of an infant may with excellent effect be exercised in the attainment of some of the more simple principles of number, or the various useful tables; in learning some of the more plain moral precepts, the more simple texts of scripture, or hymns in the plainest and most familiar language; together with whatever else may, in the judgment of the teacher, be calculated to aid the future efforts of the child in the attainment of knowledge.

The **JUDGMENT**, also, as the subject of education, may be considered in two respects; and in the exercise of this faculty, the superintendent of an infants' school must arrange his subjects under two divisions.

It is, in the first place, of the utmost importance, in the correction and improvement of this faculty of the open-

ing mind, to teach children to think and to speak from a clear conception of those things which are the subjects of their knowledge. The subject itself is of little importance. If it be suitable, it will, almost necessarily, be puerile; but whatever it may be, the mode of thought and of expression should be, by all means, correct.

In order to attain this desirable object, the teacher can be at no loss for subjects of instruction. He may commence, however, from those things which are present with the senses, which convey directly ideas to the mind, through the eye, or the ear, or the touch. He may next proceed to those which are absent; and in the progress of his attempt to call this faculty of his little school into correct action, he may at last suggest to their inquiring minds those things which are contingent or possible. Colour, form, posture, and other accidents of things, may be the subjects of idea, of comparison, and of judgment. The room around him, the garden, the fields, the common instruments of a life of labour, will offer those things on which he may lead forth the early energies of the infant. The arts also, as far as they may possibly be subject to the observation of a passing child, and the trades, by which the sustenances of their families is obtained, may in succession be brought forward; and he may be taught to think accurately, and, according to his capacity and the small range of language which is possessed by him, to define correctly.

MORAL POWERS.—Some difference of opinion seems to exist on the best mode of cultivating the moral powers in the early age of infancy. The question is one of the utmost importance, and one on which the success or failure, the benefit or the uselessness of the system of infants' schools very materially depends. It cannot then be doubted, I presume, that howsoever ignorant children may be of the particulars of true morals, there is a certain consciousness of right and wrong, which is coeval with the first rays of rational light in the mind. It is the business of true morality to give practical force to these incipient energies, and to bring the habitual

pursuit of that which is right, the habitual avoidance of that which is wrong, to form a constituent part of the active life of the future man: for it is contrary to all just analogy to believe that, although all other human faculties are capable of cultivation and improvement, the conscience will approach to its perfection without adventitious aid.

If, then, it be allowed that the cultivation and improvement of the conscience ought to form one important subject of the infant's education, the question will offer itself to us with increased interest. How is this important end to be approached? Moral suasion, it is evident, can have little effect on infants. In like manner, the energies of the reason can throw very little light on their minds, so as to display the nature and the real character of those things which are right or erroneous. Nature herself seems to direct us to a higher source of influence from which we may reasonably expect the rapid improvement of this faculty, and its preparation for the many important duties of life. The consciousness of right and wrong, in an infant, very early attaches itself to certain natural impressions which influence the mind on our first entrance into the relationships of our existence. Infants soon learn to connect the ideas of rectitude with the commands or the dispositions of a parent or an instructor. They are able, very early, to understand why they should do or avoid that which a parent or a teacher shall enjoin or forbid; and their conscience thus assumes the character which the relative affections have communicated to it.

Now, although the mind of infants, at the early age at which they are admitted into these schools, is not capable of the intellectual reception of religion, as a system of doctrines, it may nevertheless be made the very principal part of their education, so far as it is an influence—as it offers to us a record of interesting facts and examples—as *it is a principle of the earlier duties of life*—as it suggests and enforces those actions which are suitable to the stage of infancy, and as it is adapted to the earliest convictions

of the moral powers. And since in these forms it may be taught as proceeding from one who holds relationships to man, analogous (although far more exalted) to those which call forth sympathies of which they are already keenly sensible—a parent, a friend, a teacher, a protector, the holy religion which we profess seems to offer to us the only means of effectually enlightening and giving strength to their moral principles and their conscience.

THE HEART.—When I speak, further, of the cultivation of the Heart, I intend by that term the seat or fountain of the passions and the desires. As a subject of education, the question here solves itself into those of self-knowledge and self-restraint. We have gained but little in the moral culture of a child, when we have brought him to start from evil only from fear of its consequences, or to regard the eye of a parent or a teacher, while he is unconscious of the sacred impression of the acknowledged presence of God. Even habitual self-constraint, on these qualified principles, is very far from being the most complete victory which may be obtained. The judicious teacher will endeavour to instruct his children in self-government on the most simple principles of religion. He will deliver the heart into the active custody of the enlightened conscience. His lessons on self-government will not be confined to the moment of evil excitation; but when the surface is calm, and when the mind is conscious that pleasurable feelings are to be preserved only while the passions are allayed; then he will instruct them in the difficult lesson; and he will, with every hope of success, illustrate his instruction by the motives which are to be derived from the examples of the sacred scriptures, both on one side and on the other.—*Ibid*, pp. 30—28.

(To be continued.)

SABBATH SCHOOL CONCERT, BOSTON.

The quarterly meeting of sabbath school teachers in Boston, was held at Park street Vestry on Monday evening last. There were about 400 per-

sons present; and the services, including addresses, prayers, and the communication of sabbath school intelligence, were such as to awaken a high degree of interest. Particular instances were mentioned, illustrating the great and increasing usefulness of these institutions, not only in imparting a knowledge of the scriptures, but as the means of salvation to many souls.

It is not in our power to give a full detail of the remarks which were made—even those which are worthy of being recorded; but the following are some of the impressions left upon our minds.

The idea seems to have been entertained by many, that the chief benefit of sabbath schools is to keep vagrant children from the streets, where perhaps, by their noise, they would be disturbing public worship, or engaged in pilfering or other acts of wickedness,—and to store their minds with as much of the Bible as possible, in the hope that at some *future* time, the seed thus sown will spring up and bear fruit. But it is now found *possible for children to become Christians*; and as this is the surest way of securing them from the evils named, and the *only* way of preparing them for heaven, it becomes the plain duty of teachers in giving them an understanding of the word of God, by familiar illustrations and such other means as may occur, to do it with the main design of leading them to embrace salvation through Christ.

The importance of sabbath schools was evinced still more clearly, when it was shown to be the duty of teachers to visit the parents of their pupils, many of whom are not connected with any religious society. The benevolent work in which teachers are engaged, will give them an influence in such families, which can be well improved by conversing with them respecting their eternal interests, by inviting them to be present at the school when addresses are to be made, and by persuading them to attend the public worship of God. Even the children themselves, by repeating their lessons, and conversing upon the subjects they have studied, may greatly benefit their parents; and

where the truth has a reforming influence on the child, this influence is very likely to extend to the parent.

The number of sabbath schools in the city was stated to be 22.—*Rec. & Tel.*

TRUST IN GOD.

When you behold one of the choristers of heaven sitting upon a naked bush, amidst the darkness and desolation of winter, might you not address it in some such manner as the following?—Sweet bird, how cheerfully dost thou sit and sing; and yet knowest not where thou art, nor where thou shall make thy next meal, and at night, must shroud thyself in this bush for a lodging, while the winds shall howl through it, and thy feathers shall be wet with the rain, or covered with the snow! How ought I to blush, who see before me such liberal provisions of my God, and find myself sitting warm under my own roof, yet am ready to droop through a distrustful and unthankful dulness. Had I so little certainty of my support and shelter, how anxious and heartless should I be! How little disposed to make music for thee or for myself? Surely thou camest not hither without a Providence; God sent thee not so much to delight as to shame me out of my sullen unbelief, who, under far more apparent means of maintenance and protection, am less cheerful and confident. Reason and faith, alas! alas! have not done for me, what mere instinct does for thee: and want of foresight makes thee more merry, if not more happy, than the foresight of better things maketh me. Certainly, thy providence, O God, is not impaired by those superior powers thou hast given me; let not my greater helps hinder me from possessing a holy security, and comfortable reliance on thee. I never knew an earthly father take care of his fowls and neglect his children; and shall I suspect this of my Heavenly Father.—*Bishop Hall.*

JOHN BUNYAN.

A student of Cambridge observing a multitude flock to a village church

on a working day, inquired what was the cause. On being informed that one Bunyan, a tinker, was to preach there, he gave a boy a few half-pence to hold his horse, resolved, as he said, to hear the tinker prate. The tinker prated to such effect, that for some time, the scholar wished to hear no other preacher; and through his future life gave proofs of the advantages he had received from the humble ministry of the author of the Pilgrim's Progress.

Bunyan, with rude, but irresistible zeal, preached throughout the country, and formed the greater part of the Baptist churches in Bedfordshire; until, on the Restoration, he was thrown into prison, where he remained twelve years. During his confinement, he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "If you let me out to-day, I shall preach again tomorrow."

Bunyan, on being liberated, became pastor of the Baptist church in Bedford; and when the kingdom enjoyed a portion of religious liberty, he enlarged the sphere of his usefulness, by preaching every year in London, where he excited great attention. On one day's notice, such multitudes would assemble, that the places of worship could not hold them. "At a lecture at seven o'clock, in the dark mornings of winter," says one of Bunyan's contemporaries, "I have seen about twelve hundred; and computed about three thousand came to hear him on a Lord's day, so that one-half of them were obliged to return for want of room."

MY CLASS.

By a Sunday school Teacher.

What is it makes me early rise—
What is it that unseals my eyes—
To meet the Sabbath morning skies?

My Class.

When storms and hail around me beat,
What then attracts my willing feet,
To brave the driving snow and sleet?

My Class.

What, when I bend my knees in pray'r,
Shall have a warm petition there,
That it may be the Saviour's care?
My Class.

Whose little hearts with transport beat,
Their teacher's eye once more to meet,
And throng around her wooden seat?
My Class.

Who save their "Sunday-pence" with care,
That poor *black* children too may share
The blessings which surround us there?
My Class.

Whom do I strive to tell the way
That leads to realms of endless day,
And teach in Jesus' name to pray?
My Class.

Who oft to God in hymns of praise
Their infant voices sweetly raise,
And vow to serve him all their days?
My Class.

Whom do I hope to meet above,
If grateful for their school they prove,
Sav'd by an everlasting love?
My Class.

ANNIVERSARY HYMNS.

I.

Almighty Father of mankind!
Accept our humble suppliant prayer:
Our Union bless—let every mind,
In hymns of praise, thy name declare.

May teachers, friends, and children too,
Thy mercy find, thy goodness prove;
And, while on earth, may we pursue
The path to endless joys above.

II.

Lord, while the little heathens bend
And call some wooden god their friend,
Or stand and see, with bitter cries,
Their mothers burnt before their eyes:

While many a dear and tender child
Is thrown to bears and tigers wild,
Or left upon the river's brink;
To suffer more than heart can think:

Behold! what mercies we possess!
How far beyond our thankfulness!
By happy thousands, here we stand,
To serve thee, in a Christian land.

O! when that awful day shall rise,
When Christ shall come in yonder skies,
And we must answer, one by one,
For every deed our hands have done,

Lord, let it not be said of us,
That heathens could not have been worse,
But may we now that pardon crave,
Which can the guiltiest sinner save.

With all the bright and happy crowd,
We then would praise thee, long and loud;
And O! to little heathens send,
The news of Christ, the sinner's friend.

AUXILIARY,

Recognised March 14th, 1826.

Schenectady Sunday School Union,
David Tomlinson, *President.* Archibald Craig, *Vice President.* Jabez Ward, *Treasurer.* Alexander G. Fonda, *Schenectady, N. Y. Secretary.*

MONEYS received by the Treasurer of the American Sunday School Union, from the 20th of February to the 20th of March, 1826.

MEMBERS FOR LIFE,

By the payment of thirty dollars and upwards.

Hon. John Hallowell, Penn Township, Philad. County,	\$30
James Fassit, in addition to \$10 previously paid,	20
Conrad Hanse,	30
Silas E. Weir, in addition to former subscription of \$40	30

MEMBERS FOR ONE YEAR,

By the payment of three dollars and upwards.

John Maybin,	1826.	\$3
John Harland,	"	3
George Denniston,	"	3
Michael Nisbet,	"	3
John Jarden,	"	3
Jesse Smith,	"	3
John Chivens,	"	3
P. B. Smith,	"	3
A. R. Poole,	"	3
J. M'Alpin,	"	3
Daniel Harrington,	"	3
William Nassau,	"	3
Abel Vinton,	"	5
Anthony Finley,	"	3
W. S. Crothers,	"	3
Abraham Martin,	"	3
*William C. Russell,	"	3
*Adam Price, Burlington, N. J.		3

DONATIONS.

Mary H. Brown, \$5; John A. Brown, 10; Dr. H. Klapp, 5; T. P. C, 5; Charles J. Ingersoll, 5; Cash, 10; do. 5; B. Wistar, 5; John M'Alister, 5; Rebecca Miller, 5; James Smith, 10; John White, 5; W. Mackenzie, 5; Jacob Ridgway, 10; Cash, 5; Sarah Emlen Cresson, 5; Henry Volkmar, 1; Cash, 1; do. 1; Mrs. Bravard, 1; Miss E. W. 2; Mrs. Raleigh, 50 cts.

Cash, 1; George Hoff, 1; Jonathan Goodwin, 1; Cash, 1; Mrs. Clark, 2; Amy Dickson, 1; William Worrell, 1 50; Cash, 50 cts. do. 1; do. 1; do. 1; do 1 50; do. 2; do. 3; do. 1; do. 1; do. 1; do. 1 50; do 1; do 1; do. 1; James P. Smith, 1; Ann Coleman, 25 cts. William Tate, 25cts. Cash 50 cts. W. B. Wolfe, 25 cts. Cash 50 cts. W. B. Roatch, 25 cts. Mrs. M. Coleman, 25 cts Mrs. Guild, 50 cts. Miss E. Miller, 25 cts. J. N. Fisher, 50 cts. *S. P. Allen, 25 cts.

FOR THE MISSIONARY FUND.

*Philadelphia Sunday School Concert of Prayer, March,	\$12
*Schenectady, N. Y. Sunday School Union, initiatory subscription,	3

Note.—The sums acknowledged in the above list except those marked

thus (*) were collected and paid to the Treasurer, by Mr. A. W. COREY.

Privileges.—Members of the American Sunday School Union, by the payment of thirty dollars at one time, or three dollars annually, have the privilege of receiving *one copy* (twelve numbers a year) of the *American Sunday School Magazine*, (this publication) without additional charge—of purchasing books, for their own use, or gratuitous distribution, published by the Union, at the reduced prices, and of voting at all meetings of the society. Every *clergyman*, who is a member of the society, and whose school society is attached to the Union, is privileged to attend and vote at all meetings of the Board.

A person purchasing books to the amount of six dollars per annum, would, if a member, be allowed a discount of 25 per cent, or,

Which, with the Magazine,

\$ 1 50
1 50

Would be, the amount of his annual subscription.

Persons who desire to devise lands or money for the benefit of this society, should devise the same to some individual, or individuals as trustees, for the use and benefit of the "American Sunday School Union," instituted at Philadelphia, in 1824."

\$ 3 00

Notices and Acknowledgments.

McDowell's Questions.—Upwards of 100,000 copies of this work have been sold in ten years, and it is now so extensively used in sunday and other schools, that the Union have purchased the use of the copy right, and will soon publish a new edition, carefully corrected by the author. The Union will stereotype the work, and thus be enabled to supply booksellers as well as schools, with any quantity.

Subscriptions.—We would remind those who owe for this Magazine, that the terms on which it is published require the annual payment, (only \$1,50) to be paid on the first of January, in advance. The amount required to pay the expenses of the work is large, and it is necessary that the friends of the Union and sunday schools, make an effort not only to increase its circulation, but to make prompt payment.

The Reference Bible.—We are happy to announce, that the Rev. Mr. Wilbur has issued the first volume of his reference Bible. It is published by Messrs. Crocker and Brewster of Boston, and the American Sunday School Union. We most cordially recommend this copy of the holy scriptures to sunday school teachers, conductors of Bible classes, and families: we intend to bestow upon it a further notice when we receive a complete copy, which we expect to do in a few days, as the whole work is stereotyped, and will soon be through the press.

Bible Classes.—Last monday evening, a special meeting of sunday school teachers, was held in the large room in Cherry street, at which about 200 attended, to hear a lecture from the Rev. Mr. Wilbur of Boston, on the manner of conducting Bible classes, as practised in a large number of the churches which he has visited. We have heard but one opinion expressed of Mr. W's plan, and that of unqualified approbation; and we doubt not, that many who were there, will derive a great benefit from adopting the useful hints, which he offered on the subject.

Errata.—In the first article in our last No. page 65, col. 1, for *reiterated*, read *vibrated*; for *Guttenburg* read *Guttemberg*: page 66, col. 2, for *use* "could use" read could *rise*: page 68, col. 1, 4th line, for *action* read *nation*.